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THE STEPS OF WUDU (ABLUTION)

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Entering a wudu station that contains a toilet; i.e., bathroom, left foot first and say: In the name of Allah. O Allah! I seek refuge in you from male and female noxious beings (devils).

It is a recommended practice that one enters the bathroom with their left foot and exits with the right; i.e., contrary to the way one enters the masjid; as evident from the hadith of Bukhari which reads: "**Ibn Umar put his right foot first, and then when he left, he put his left foot first.**" Moreover, the evidence for saying: "In the name of Allah and seeking protection against the male and female devils," is found in the hadith of Bukhari, wherein Anas reported "**Whenever the Messenger**

of Allah (P.B.U.H.) entered the privy he would say, 'Bismillah; Allah-humma inni a'udhu bika minal khubuthi wal khaba'ith; i.e., In the name of Allah. O Allah, I seek Refuge with You from the male and female unclean spirits (devils).'"

Remove all impurities from one's clothes and body:

One should purify themselves if an impure substance falls upon them such as semen, feces, urine, or vomit by washing themselves and their garment with water until the impurity is no longer present. If the stain is difficult to remove despite repetitive cleaning, then it may be overlooked. If the impurity is not visible, then one washing is sufficient. The bottom of one's clothes is also cleaned by default whenever one walks across the dirt of the ground. A hadith narrated by Abū Hurairah reported: "**If one of you steps in some filth while wearing shoes, the dirt will purify them**." Also, a hadith in the collection of Imam Muslim narrated by Ayesha reports: "**I used to scratch the sperm from the Messenger's clothes if it was dry, and washed if off if it was still wet, then he would pray in those clothes**." However, it is important to note that the urine of a male baby that has not been weaned can be overlooked and pardoned. It is sufficient just to sprinkle water over this urine. The evidence for this ruling is the hadith in the collection of Bukhari, narrated by Umm Qais; wherein it was reported: "**She came to the Messenger of Allah (P.B.U.H.) with her un-weaned son. After a while, the baby urinated on the Messenger of Allah's (P.B.U.H.) lap. The Messenger of Allah**

(P.B.U.H.) called for some water, which he sprinkled over his clothes, and did not give them a complete washing." Moreover, the hadith of Abu Dawud reports: "**Ali narrated that the Messenger of Allah said, 'The urine of a baby boy should have water sprinkled upon it. The urine of a baby girl is to be washed off.' Qatadah says: 'This refers to a male baby that has not yet begun to eat. If he already eats, then the garment is to be washed.'**" Lastly, a hadith collected by Abu Dawud reports: "**A woman came to the Messenger of Allah (P.B.U.H.) and said 'O Messenger of Allah (P.B.U.H.), I do not have but one outfit and I have my monthly period when I am wearing it, and sometimes I see blood on it. What should I do?' The Messenger of Allah (P.B.U.H.) replied: 'After the menstrual cycle is over, wash the blood stained area and then you can pray with it.' The woman said 'O Messenger of Allah (P.B.U.H.), what if the blood traces don't come out?' He replied: 'It suffices for you to clean it with water, and the traces of blood will not harm you.' If the impurity is not visible, such as urine, it is sufficient to wash it once.**"

Make the Niyyah (intention) to make wudu:

The proof for this practice is the hadith of Imam Muslim, wherein the Messenger of Allah (P.B.U.H.) reportedly said,

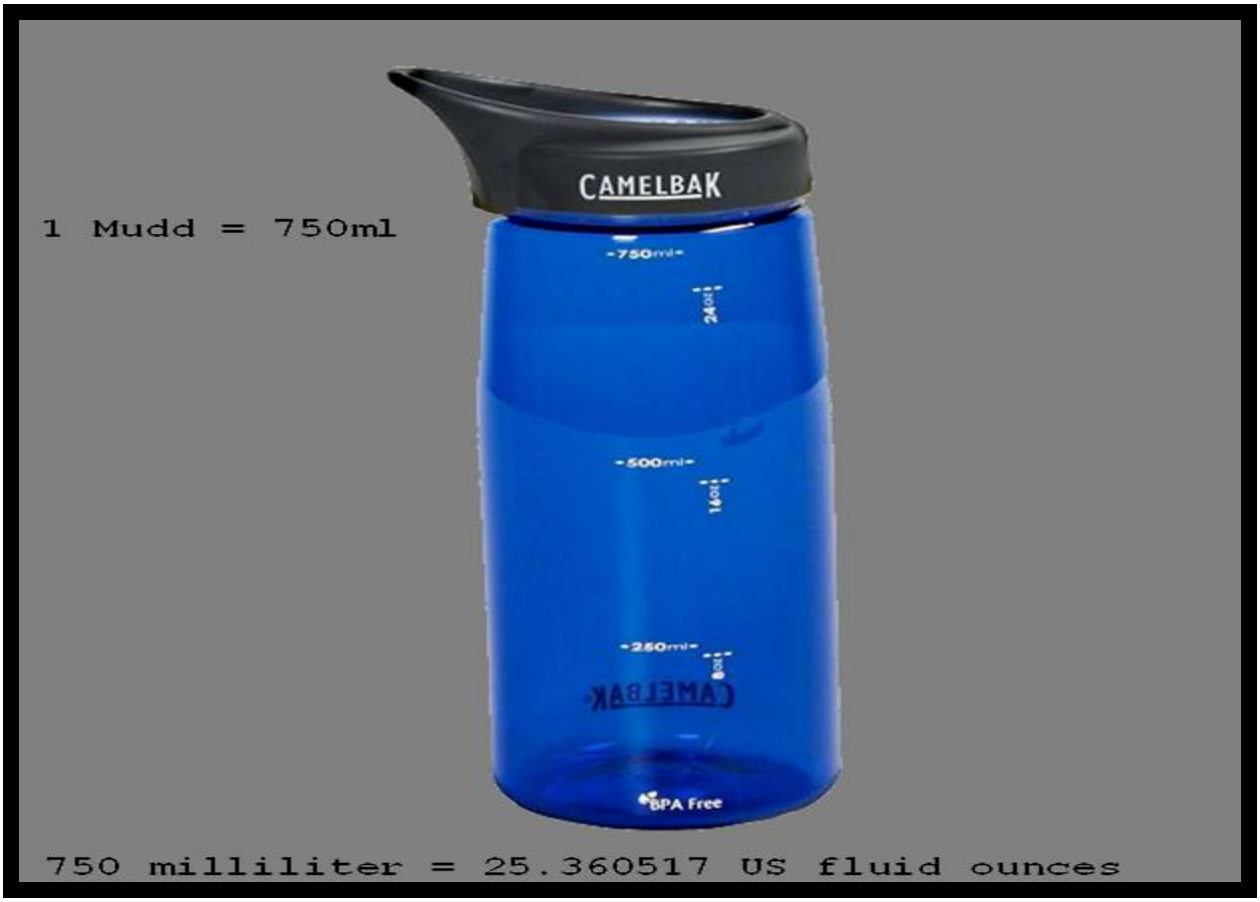
"Verily the actions are by intention and there is for everyone only what he intended..."

Call upon Allah at the start of Wudu by saying Bismillah (silently or aloud):

The proof for this practice is the hadith of Abu Dawud, wherein the Prophet (P.B.U.H.) reportedly said, "**There is no wudu for him who does not mention Allah's name upon it.**"

Use one Mudd to perform wudu:

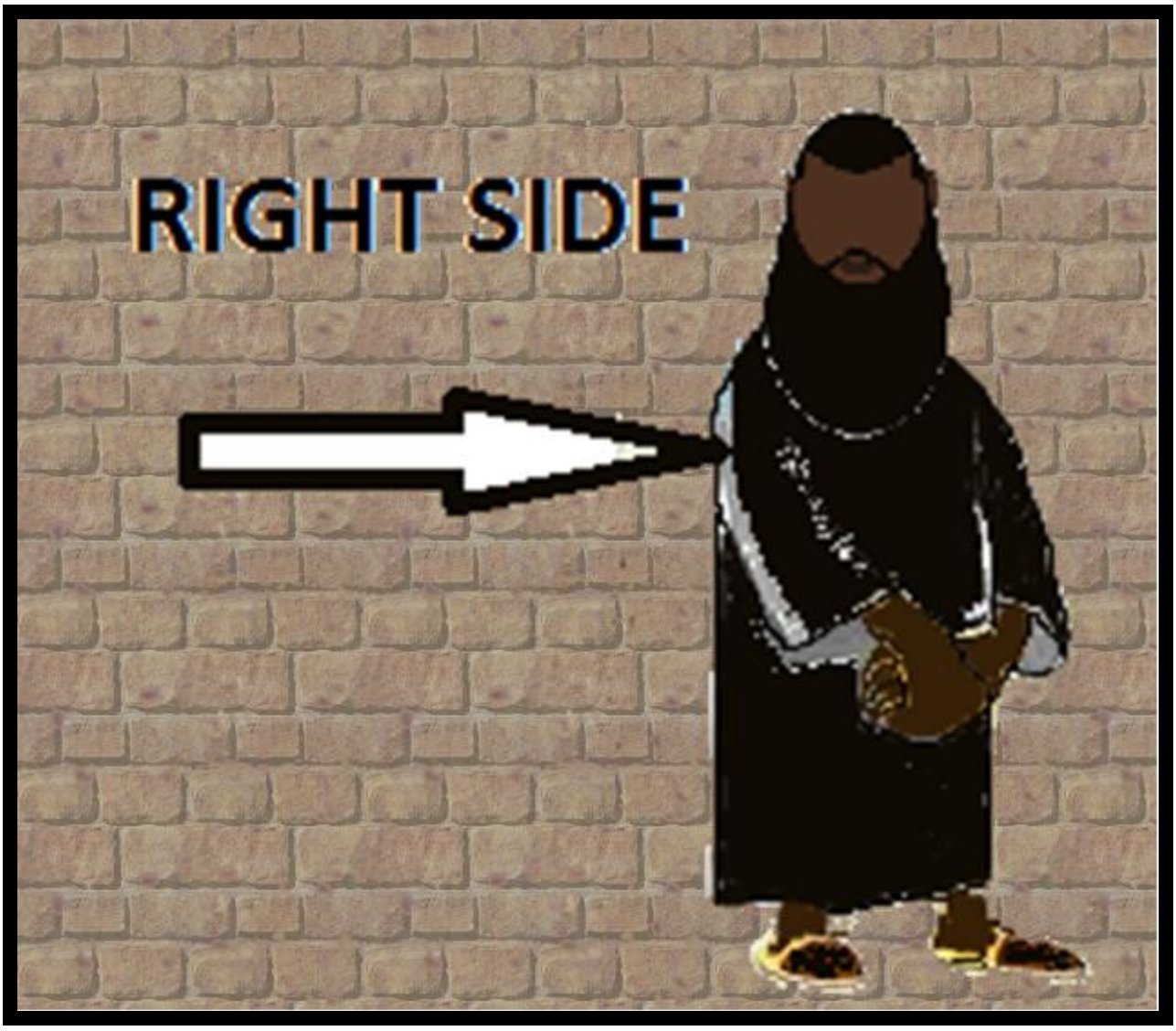
The proof for this practice is the hadith of Imam Muslim, wherein Anas reportedly said: "**The Messenger of Allah (P.B.U.H.) used to make wudu with a mudd (of water) and make ghusl with a saa' (four Mudds) or up to five mudds.**"



For the purpose of conveinence, a 25 ounce container can be purchased in order to ensure that one uses the correct amount of water to perform wudu.

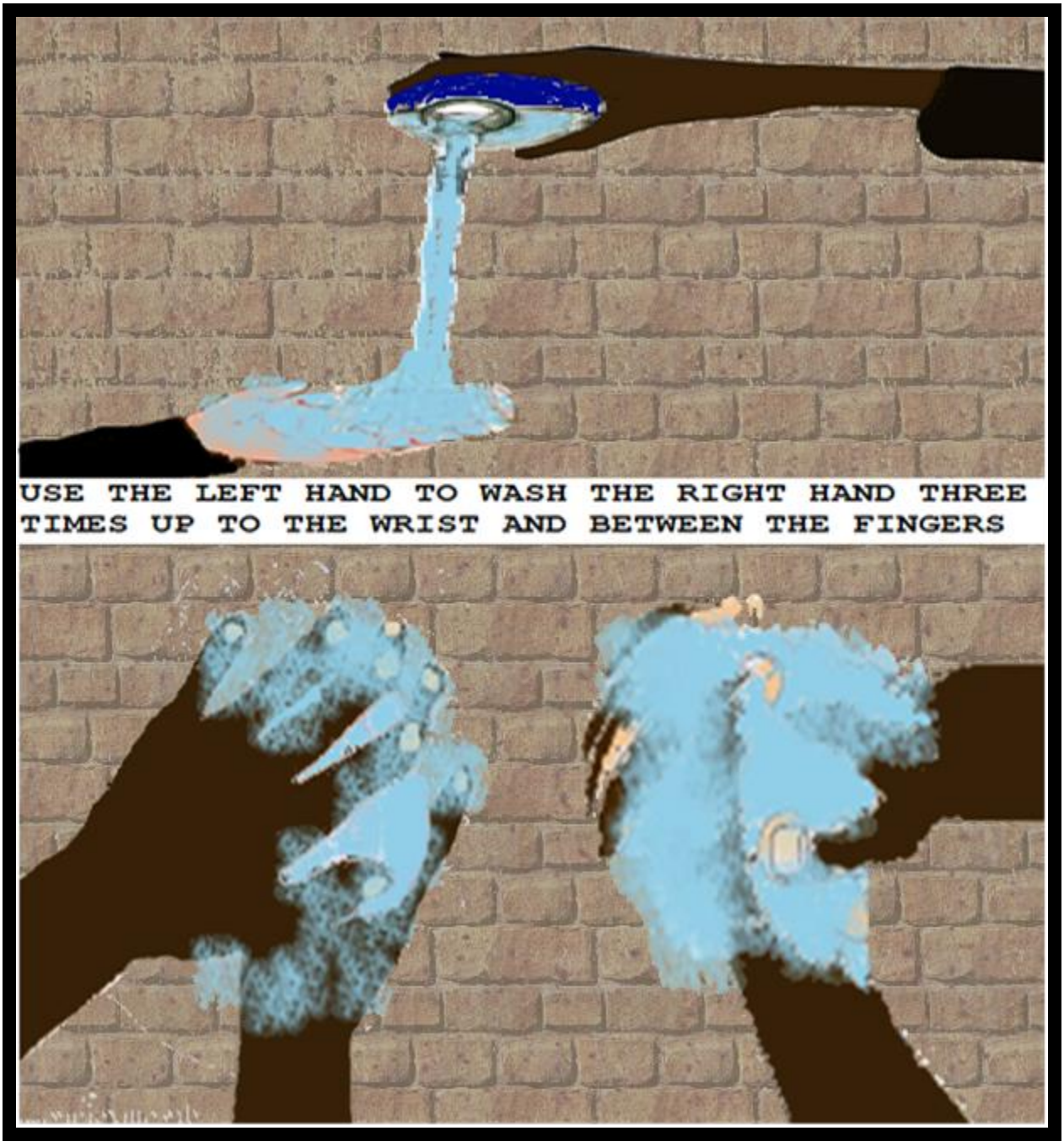
Each foot can also be placed into a large bowl during the washing process to ensure that water covers the entire foot.

Begin the wudu process on the right-side of one's body:



The evidence for this practice is the hadith collected by Bukhari wherein Ayesha related: "**The Messenger of Allah (P.B.U.H.) used to like to start with the right side when putting on his sandals, combing his hair, engaging in his ritual purifications, and in all of his activities.**"

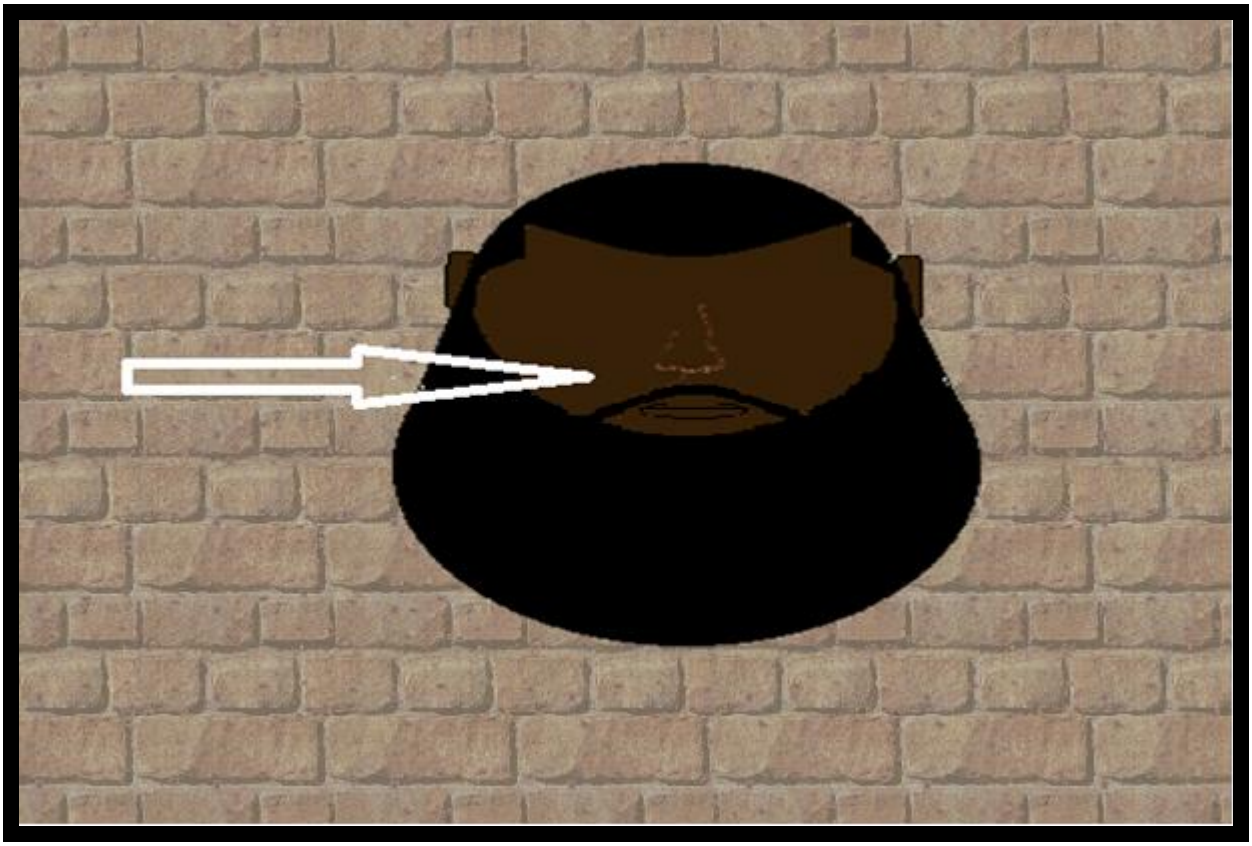
STEP 1: Wash the hands 1 to 3 times up to the wrists with water, allowing water to run between the fingers:

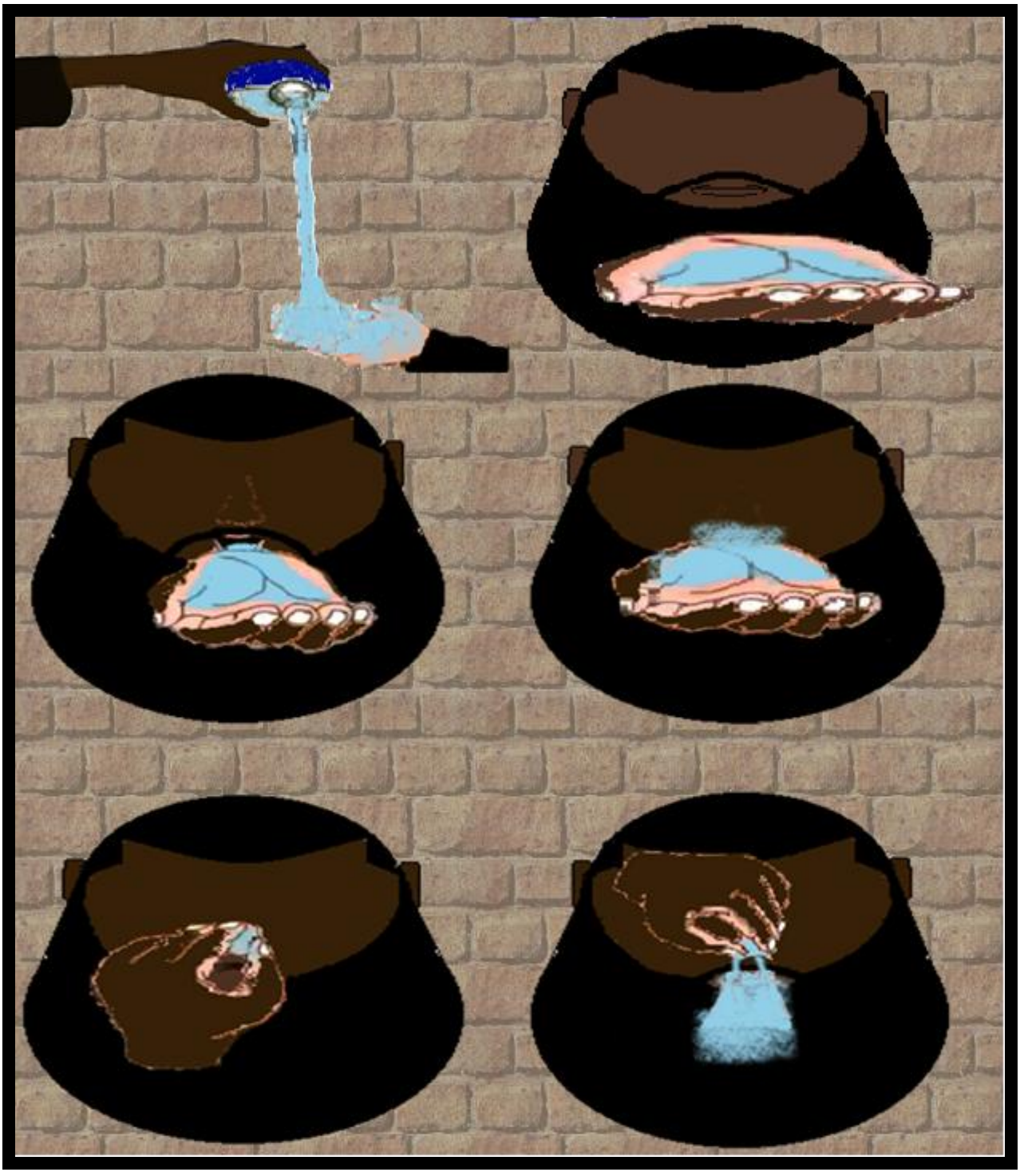


The proof for this practice is the hadith of Bukhari, wherein Humran narrated: "**Uthman called for water to make wudu and washed his hands three times... then said, 'I saw the Messenger of Allah (P.B.U.H.) make wudu just as I have made wudu**.'" It is also important to note that the obligation (fard)

of wudu is to wash each part at least once, but not more than three times in order to comply with the sunnah of the prophet (P.B.U.H.). The proof for this ruling is the hadith of Bukhari wherein Ibn Abbas reportedly said, "**The Messenger of Allah (P.B.U.H.) performed wudu washing each part once only**." In addition, a hadith from Bukhari narrated by Abdullah ibn Zayd reported: "**The Messenger of Allah (P.B.U.H.) performed wudu washing each of the parts twice**."

STEP 2: Rinse the mouth and nose with a single handful of water, three times (once is fard):

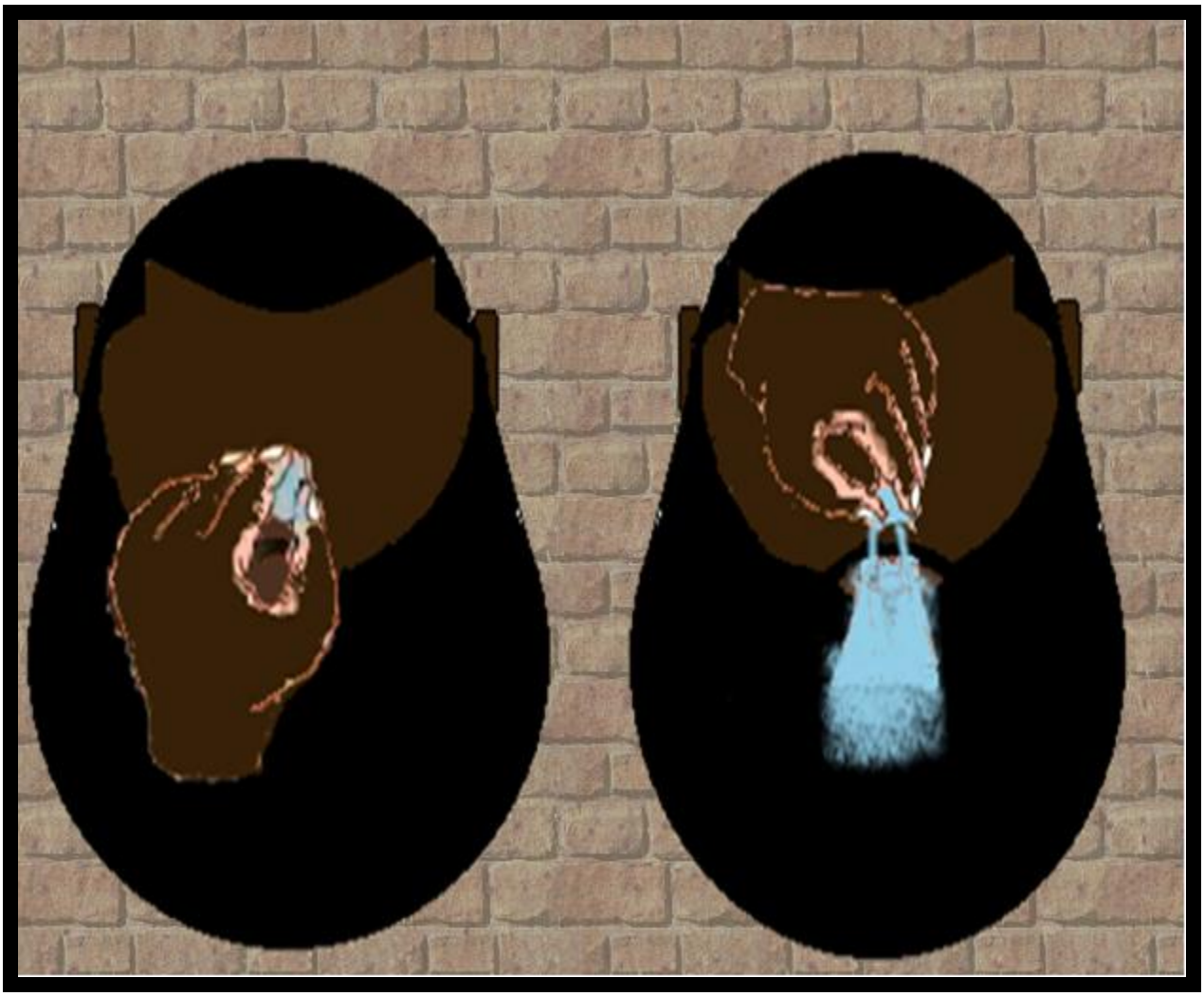




The proof for this instruction is the hadith collected by Bukhari wherein Abd Allah b. Zayd, while describing the Prophet's (P.B.U.H.) wudu, related: "**...the Messenger of Allah**

(P.B.U.H.) would rinse his mouth and nose with a single handful of water, and he would do so thrice."

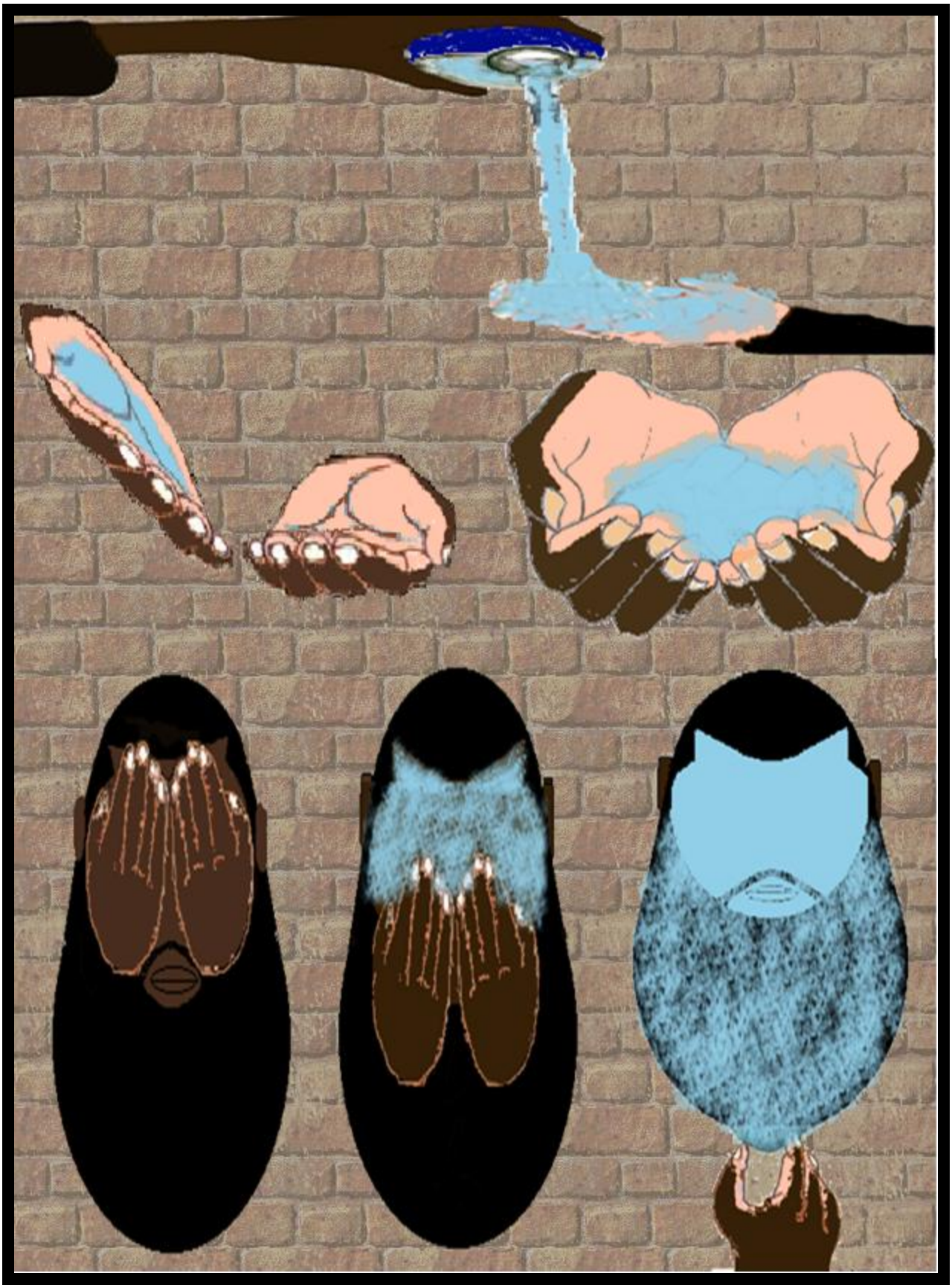
SPECIFIC DETAILS: Pour water into right hand and suck water into the mouth and sniff it into the nose using the same handful of water. Then spit water out of mouth and pinch nostrils with the left thumb and index finger in order to blow the water out of the nose.



The proof for this practice is the hadith of Bukhari, wherein the Messenger of Allah (P.B.U.H.) reportedly said, **"When one of you makes wudu then let him enter water into his nose, then expel it."** In addition, a hadith in the collection of Sunan al-Darimi, narrated by Abd Khair, adds further detail regarding cleaning the mouth and nose, wherein it related: **"We were sitting, looking towards Ali as he made Wudu, and he entered into his mouth a handful of water with his right hand and washed his mouth and nose, then expelled it from his nose with his left hand. He did that three times, then said, 'whoever would like to see the way of purification of the Messenger of Allah (P.B.U.H.), then this is his purification.'"**

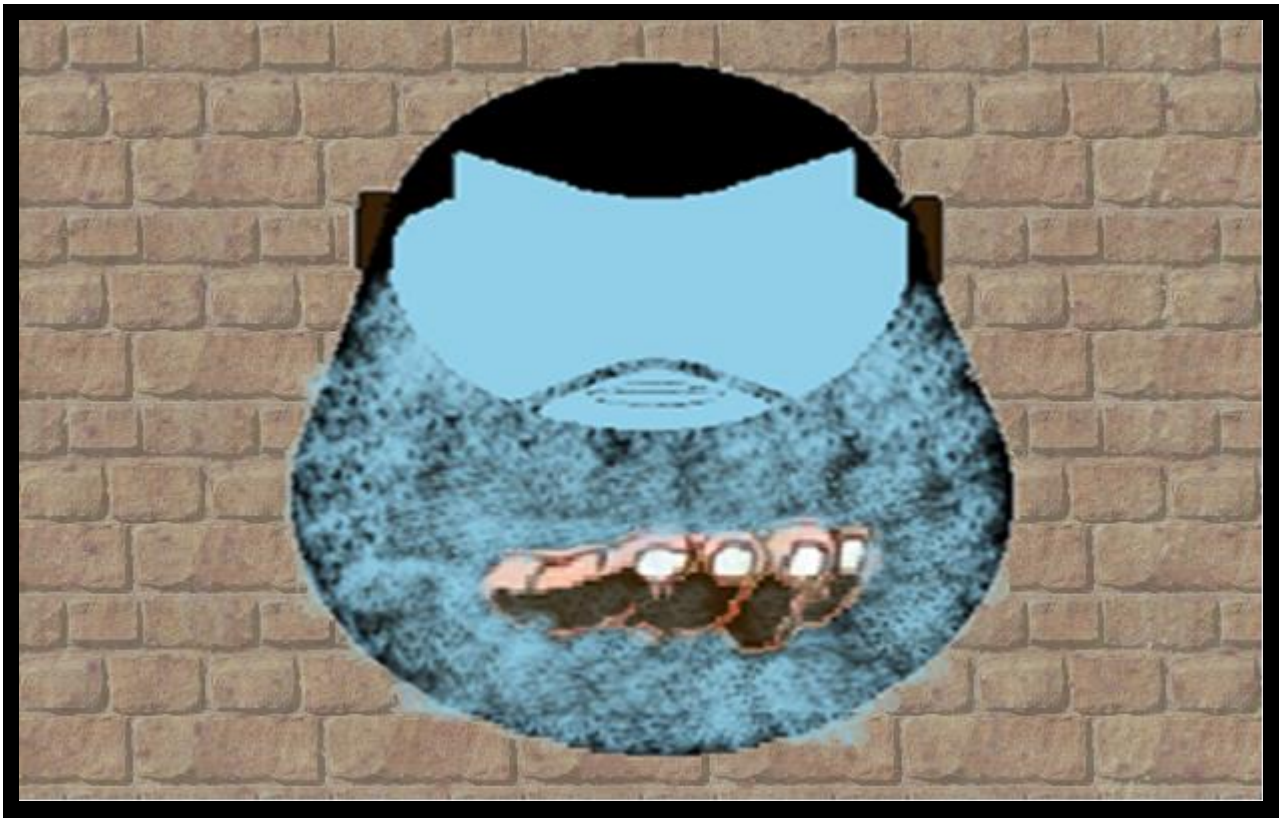
STEP 3: Pour water into right hand. then join both hands together and wash the entire face 1 to 3 times, including running the fingers of the right hand through the beard.

The proof for this practice is the hadith of Bukhari, wherein Humran ibn Abaan narrated that Uthman called for water to make wudu and so mentioned the way in which the Messenger of Allah (P.B.U.H.) made wudu. Humran said, **"Then he, the Messenger of Allah (P.B.U.H.) washed his face three times."**



In addition, it is related that Ibn Abbas in another hadith collected by Bukhari narrated: "**The Prophet (P.B.U.H.) performed wudu', washing each part once only**." Lastly, Bukhari presented a hadith narrated by Abdullah ibn Zayd wherein it was reported: "**The Prophet (P.B.U.H.) performed wudu washing the parts twice**."

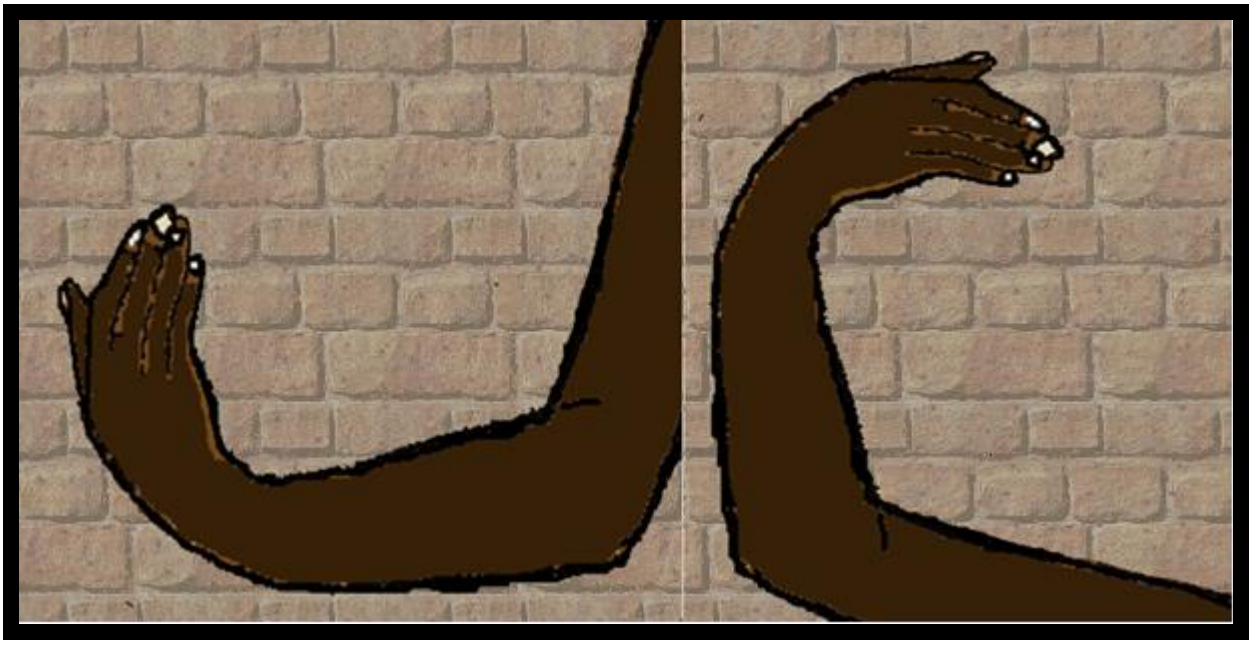
SPECIFIC DETAILS: Run water through the beard with the fingers of the right hand.

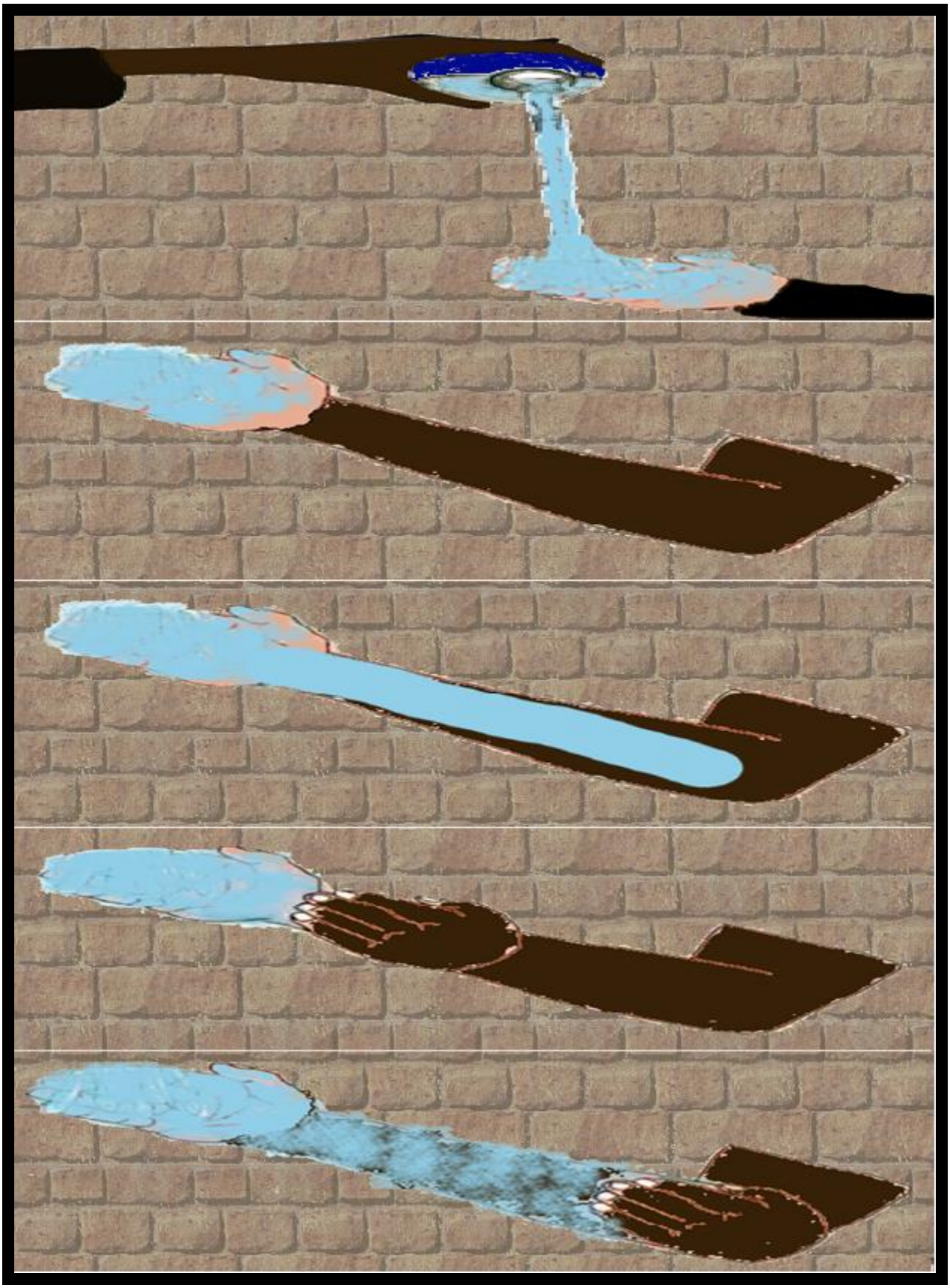


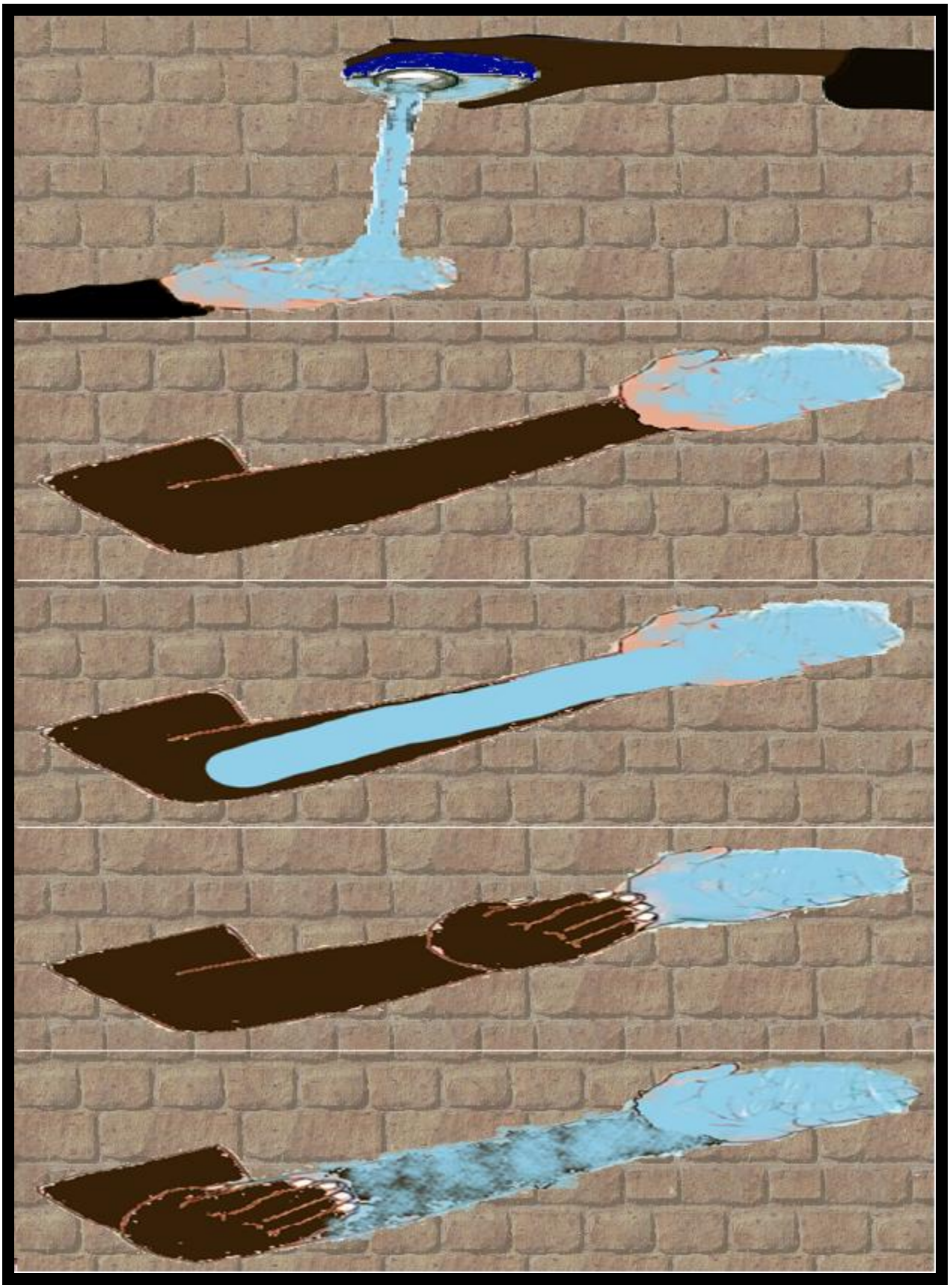
Take a handful of water into the right hand and enter it below the chin and rub it through the beard making sure to get all the way down to the roots of the hair. The proof for this practice is the hadith of Abu Dawud, wherein Anas narrated: "**The**

Messenger of Allah (P.B.U.H.), when he made wudu, used to take a handful of water and enter it below his chin and rub it through his beard and said, 'This is what my Lord, the Great and Exalted, has ordered me to do.'"

STEP 4: Pour water into the right hand and raise the hand with the palm facing upward so that the water runs down the length of the forearm. Then use the left hand and wash the right forearm 3 times, from the wrists up to the elbow. Then pour water into the left hand and raise the hand with the palm facing upward so that the water runs down the length of the forearm. Next use the right hand and wash the left forearm 1 to 3 times, from the wrists up to the elbow.

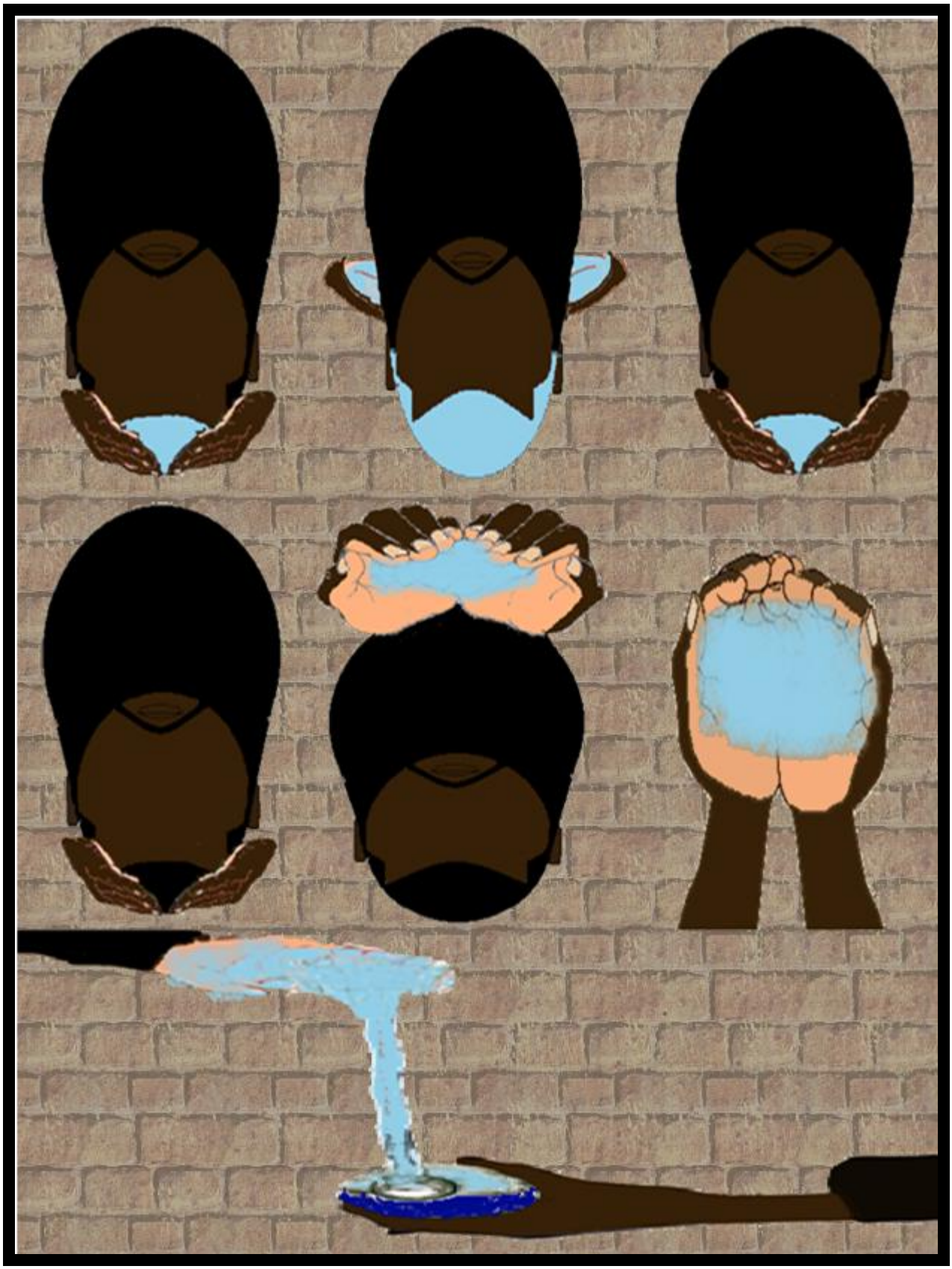






The proof for this practice is the hadith of Imam Muslim wherein Nu'aim ibn Mijmar reportedly said, "**I saw Abu Hurairah make wudu. He washed his face and completed the wudu, then washed his right hand until he reached the upper arm, then his left hand till he reached the upper arm**." Then in the end of the Hadith he said: "**...this is how I saw the Messenger of Allah (P.B.U.H.) make wudu.**'" In addition, Yahya Al-Mazini narrated in a hadith in the collection of Bukhari: "**A person asked Abdullah bin Zaid who was the grandfather of Amr bin Yahya, 'Can you show me how Allah's Apostle used to perform ablution?' Abdullah bin Zaid replied in the affirmative and asked for water...he washed his forearms up to the elbows twice ...**" Lastly, Humran (the freed slave of 'Uthman bin 'Affan) narrated in another hadith of Bukhari: "**I saw 'Uthman bin 'Affan asking (for a tumbler of water) to perform ablution (and when it was brought) he poured water from it over his hands and washed...forearms up to the elbows thrice,...**'"

STEP 5: Wet both hands and pass them once over the head; beginning at the forehead (front of the hairline) and ending at the nape of the neck (back of the hairline), and from there back to the forehead where the process began.

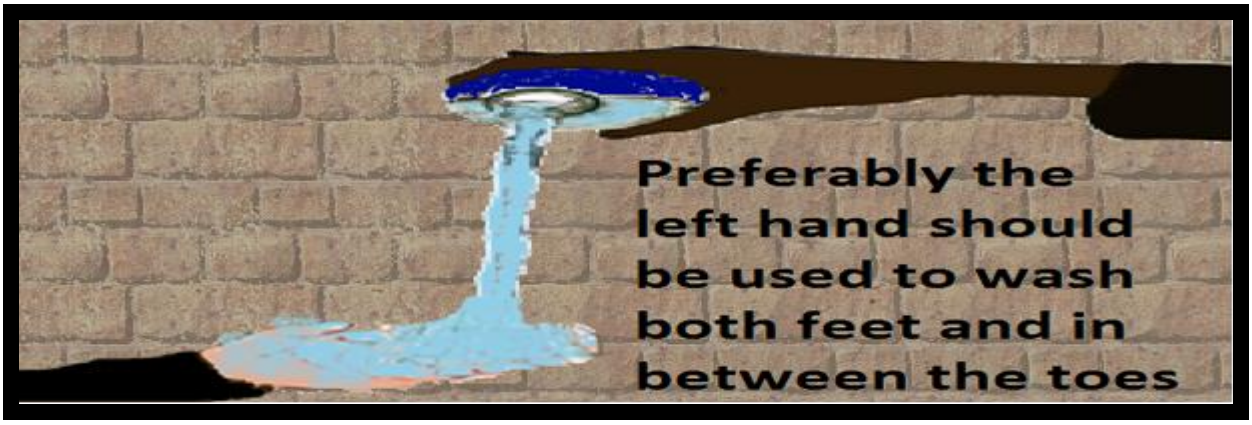


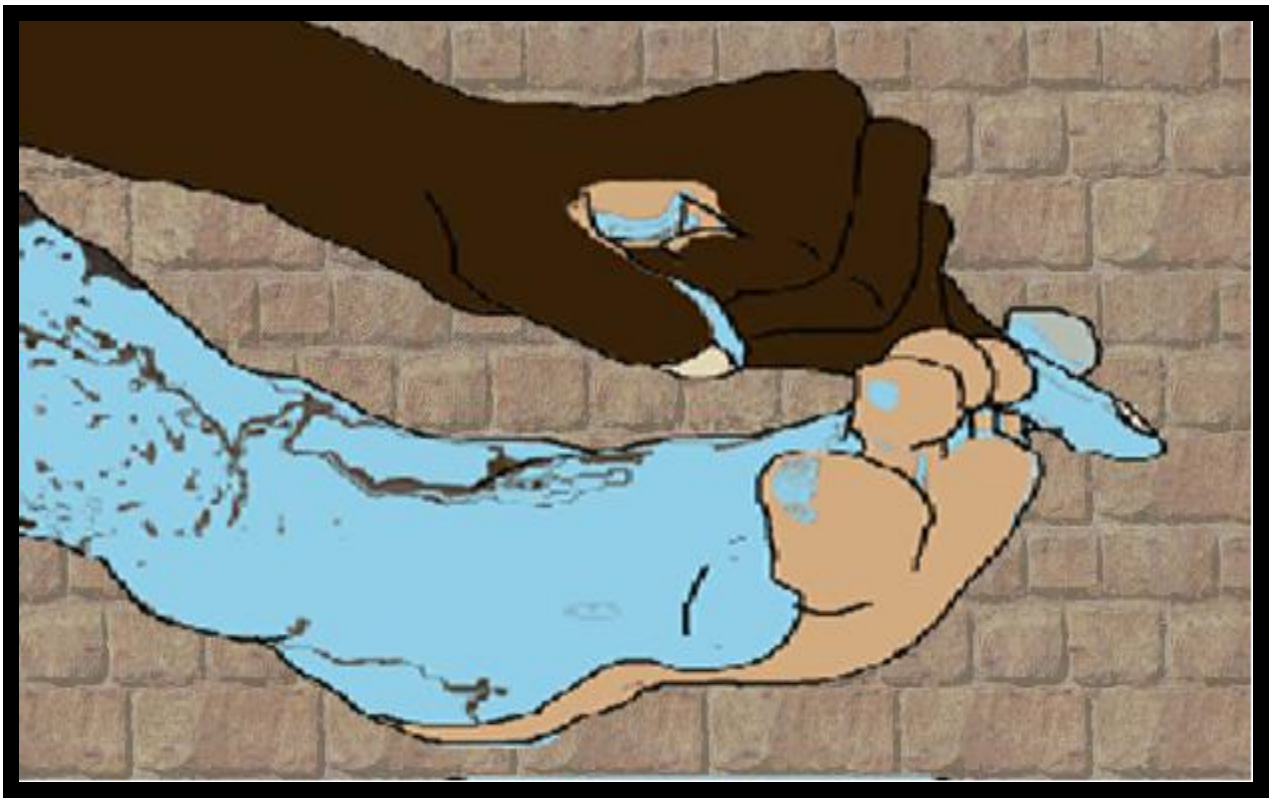
The proof for this practice is the hadith of Imam Muslim wherein, "**The Messenger of Allah (P.B.U.H.) wiped his head with his two hands, moving them forwards and backwards; beginning with the front of the head and (wiping) them up to his nape, and then he returned them to the place from which he began**."

STEP 6: Using the same wet hands from the head, wipe the earlobes/inner ear with the index fingers cleaning the inside of the ears and use the thumbs to clean the external section of the ears by starting at the back of the earlobes, dragging the tip of the thumbs forward.

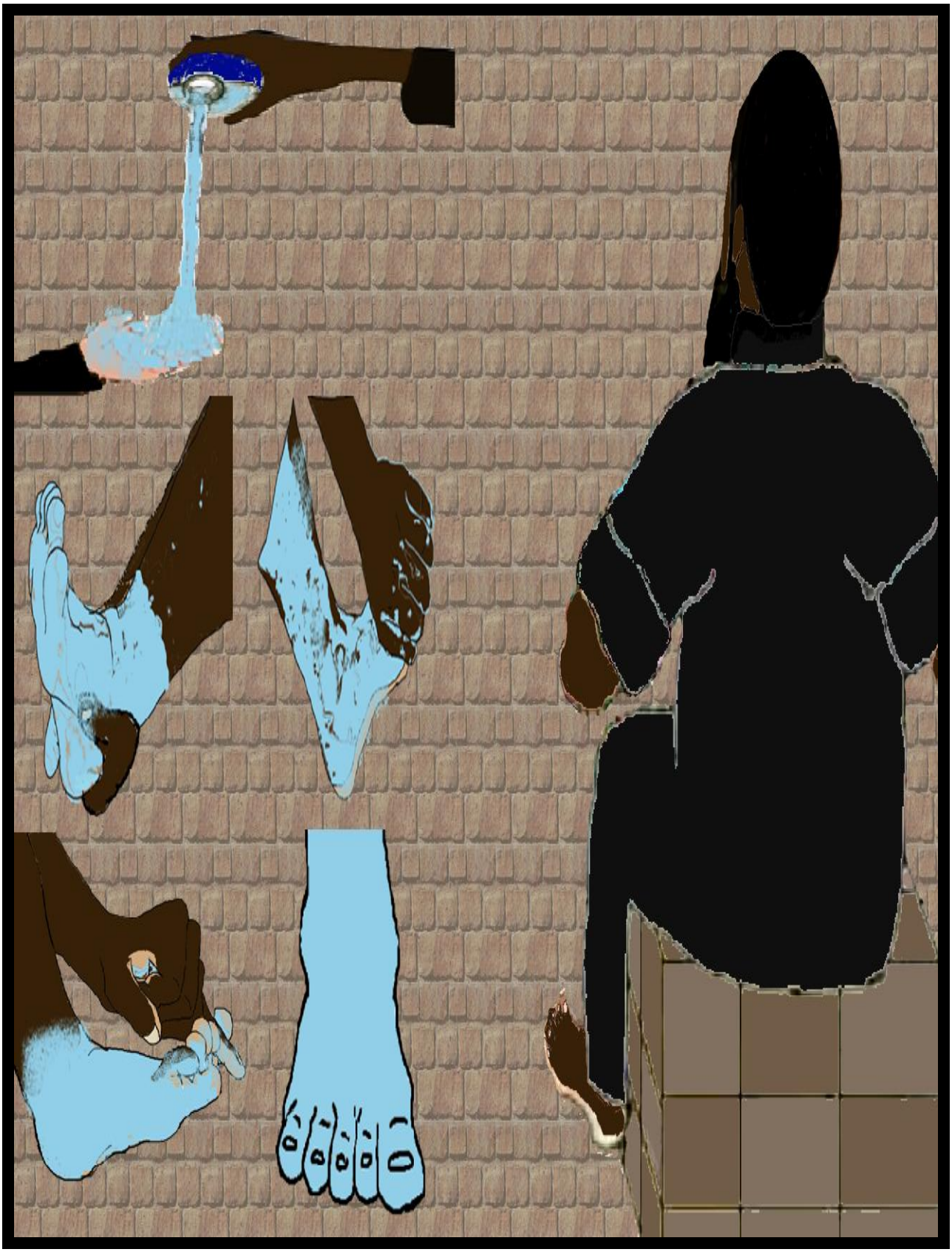
The proof for this practice is the hadith of Abu Dawud, wherein the Messenger of Allah (P.B.U.H.) reportedly said, "**The two ears are a part of the head.**" Therefore, they are to be wiped with the same wet hands immediately after wiping the hair (without applying additional water); which is evident from another hadith of Abu Dawud wherein "**Ar-Rabee bint Mu'awwidh reported that the Messenger of Allah (P.B.U.H.), Wiped his head with water remaining in his hand.**" Moreover, a third hadith by Abu Dawud, regarding the method of performing wudu, Abdullah ibn Amr reportedly said, "**Then he, the Messenger of Allah (P.B.U.H.) wiped his head and entered his two forefingers into his ears and wiped the backs of his ears with his thumbs.**"

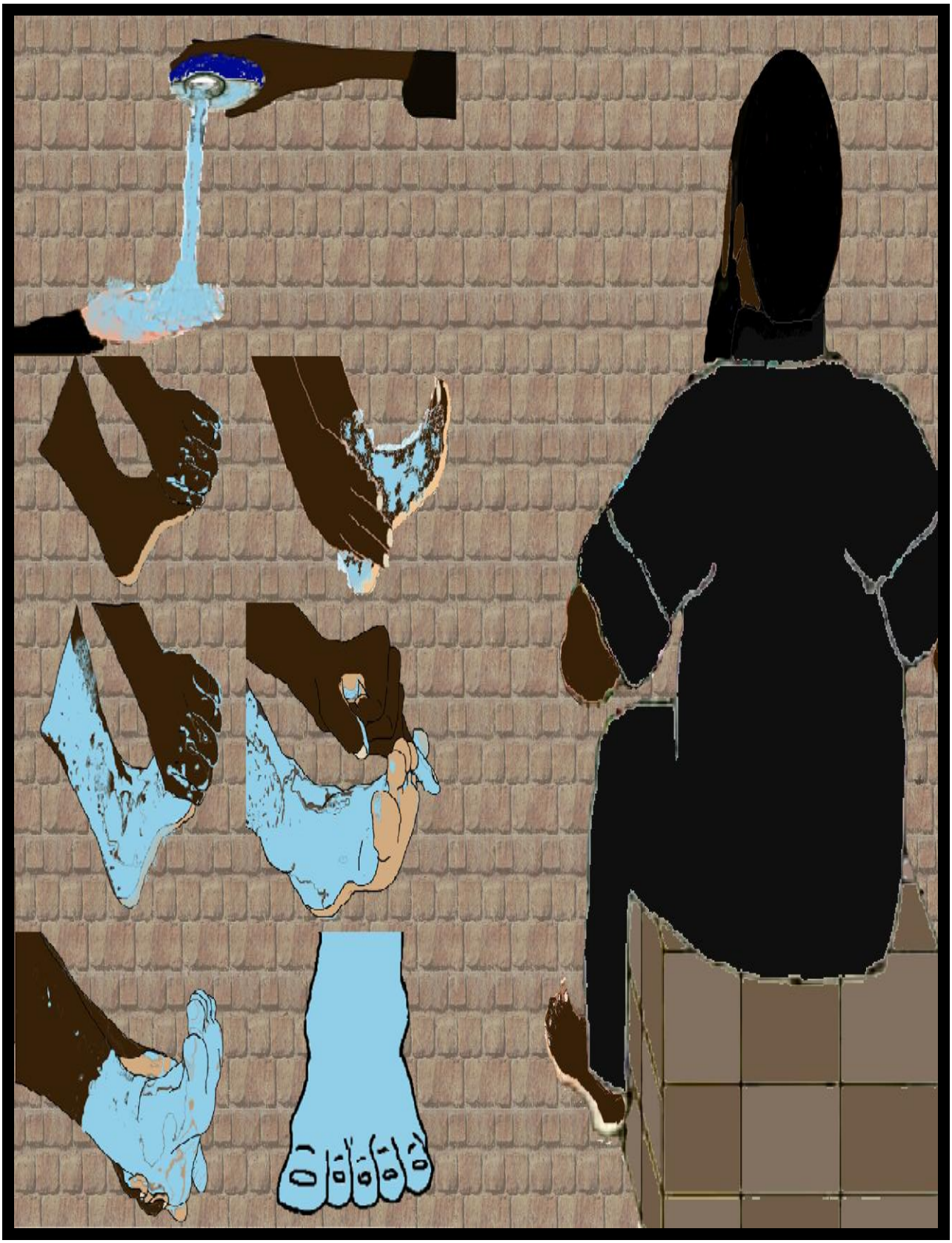
STEP 7: Beginning with the right foot, use the left hand to wash both feet up to the ankles three times, ensuring to wipe between the toes. One should avoid wiping between the toes with their right hand.





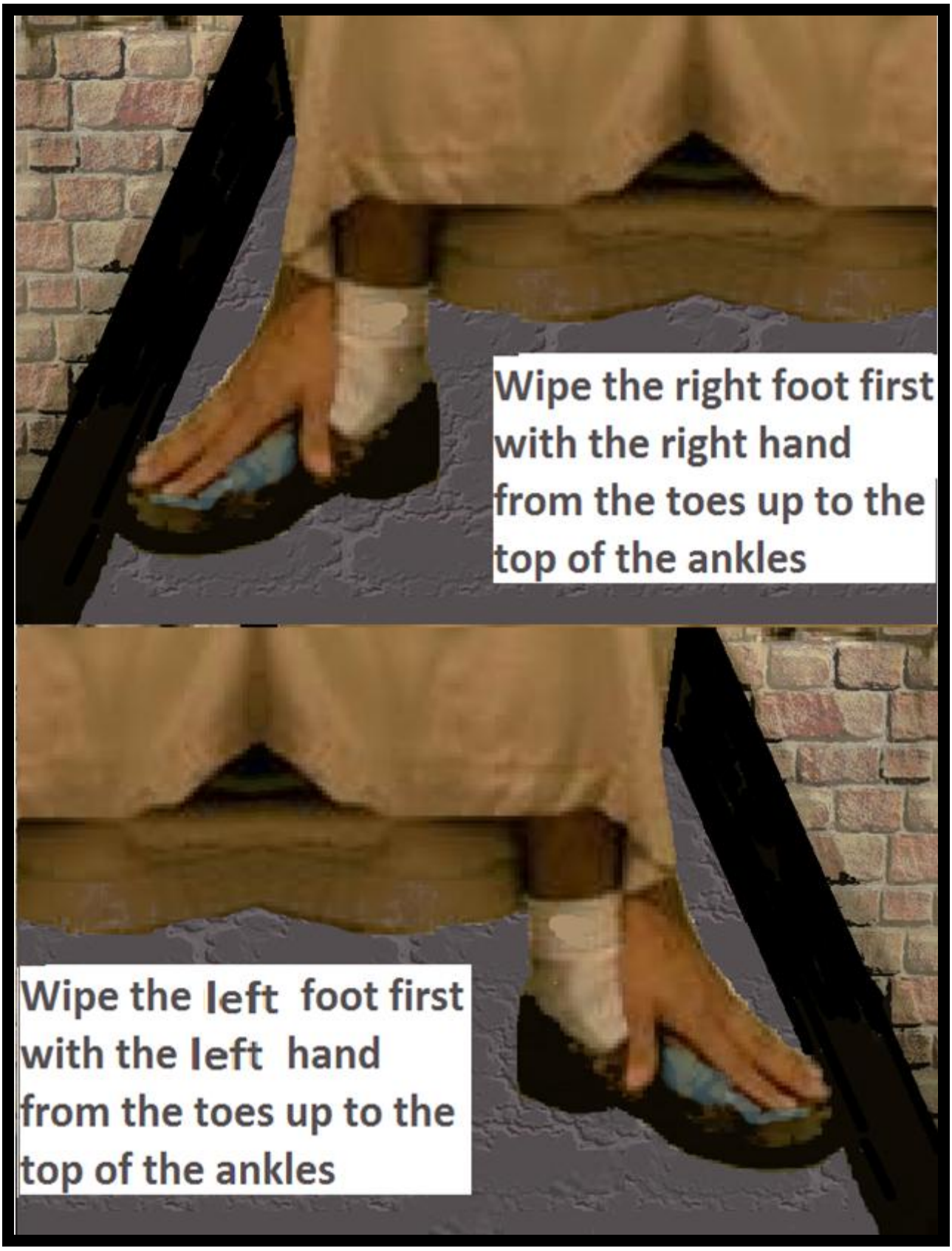
The proof for this practice is the hadith of Abu Dawud wherein Hafsah reported, **"The Messenger of Allah (P.B.U.H.) reserved his right hand for eating, drinking, putting on his clothes, taking and giving. He used his left hand for other actions."** Another hadith in the collection of Abu Dawud narrated by Ayesha reports: **"The Messenger of Allah (P.B.U.H.) used his right hand for purification and eating, and his left for the lavatory and whatever was offensive."** Thus, the more practical method of wiping between the toes should be to use one's left hand instead of the right since the left hand, unlike the right is reserved for the lavatory (toilet) and whatever is deemed offensive in the eyes of the Prophet (P.B.U.H.).





The proof for this practice is the hadith of Imam Muslim, wherein Humran, the freed slave of Uthman reportedly said: "**Uthman b. Affan called for ablution water and this is how he performed the ablution. He...washed his right foot up to the ankle three times, then washed his left foot like that, and then said: 'I saw the Messenger of Allah (P.B.U.H.) perform ablution like this ablution of mine ...**'" In addition, a hadith collected by Tirmidhi reported: "**Ibn Abbas reportedly said that when the Messenger of Allah (P.B.U.H.) performed ablution, he would run his fingers through his fingers and toes**." Lastly, a hadith collected by Imam Muslim reported: "**Umar bin Al-Khattab said that a man once performed wudu and left a dry spot the size of a fingernail on his foot. The Messenger of Allah (P.B.U.H.) saw that and he said to him, 'go back and perform proper Wudu**.'"

Wiping over Khuffain (leather socks) can be performed instead of removing them to wash the Feet.


Wipe the right foot first with the right hand from the toes up to the top of the ankles
Wipe the left foot first with the left hand from the toes up to the top of the ankles

If one were to put on socks, shoes, or sandals (only those that cover most of the foot) while still in wudu, it is not necessary to remove them if the need arose to renew a wudu. One is permitted to leave on the socks, shoes, or sandals and simply wipe the top of the footwear once with wet hands in place of washing the entire foot. One is also permitted to wipe over the footwear for a period twenty-four hours or for three consecutive days if one meets the criteria of being deemed a traveler. The proofs for these practices are found in a number of ahadith. Firstly, in a hadith of Bukhari, it is related from Urwa ibn al-Mughira that his father said, "**I was with the Prophet (P.B.U.H.) on a journey and I went to remove his leather socks then he said, 'Leave them. I was in a state of purity when I put them on.' Then he wiped them**.'" Also, a hadith in the collection of Abu Dawud narrated by Abu Said Al-Khudri reported: "**While the Apostle of Allah (P.B.U.H.) was leading his Companions in prayer, he took off his sandals and laid them on his left side; so when the people saw this, they removed their sandals. When the Apostle of Allah (P.B.U.H.) finished his prayer, he asked: 'What made you remove your sandals?' They replied: 'We saw you remove your sandals, so we removed our sandals.' The Apostle of Allah (P.B.U.H.) then said: 'Gabriel came to me and informed me that there was filth on them. When any of you comes to the mosque, he should see if he finds filth on his sandals; if so,**

he should wipe it off and pray in them.'" Thus, indicating that it is not acceptable to wear footwear that has some impurities on them; i.e., because when the wiper wipes over the filth on their footwear it nullifies their state of purity. In addition, a hadith in the collection of Tirmidhi narrated by Said Safwan ibn Assal reported: "**We were ordered (by the Prophet) to wipe over the socks if we were in a state of purity when we put them on, for three days if we were travelers, and for one day and night if we were residents. We did not remove them unless we were in post-sex impurity**." Thus, it is clear that the condition for wiping pertains only to minor impurities.

Shaykh ibn Baz (rahimuhullah) reportedly said:
"It's permissible to wipe over socks woven from cotton, wool or the like, just like leather socks, according to the most correct of two opinions held by the scholars."
Source: "Fatawa Islamiyah" vol 2, p 103.
Collected by Muhammad bin Abdul-Aziz al-Musnad,
printed by Darussalam in 2001.

And he also said:
"One of the conditions of wiping over the socks is that they be thick and cover the foot, so if they are thin, it's not permissible to wipe over them, because the foot, in that situation, is ruled to be uncovered."
Source: Ibid, vol 2, p 102.

After completing the wudu process recite: "Ash-hadu an la ilaha illallahu wahdahu la sharika lahu wa ash-hadu anna Muhammadan abduhu wa Rasuluhu (I bear witness that none has the right to be worshipped but Allah alone, Who has no partner; and I bear witness that Muhammad is His slave and His Messenger)."

The proof for this practice is the hadith of Imam Muslim wherein Umar reported: "**The Messenger of Allah (P.B.U.H.) said, 'If one completes (and perfects) the ablution and then says, I testify that there is no god except Allah, the One Who has no partner, and that Muhammad (P.B.U.H.) is His slave and Messenger, the eight gates of paradise will be opened for him and he may enter any of them that he wishes.**"

Acts that nullify ablution:

- Passing urine, feces, or gas
- Sexual discharge from the penis or vagina
- Deep sleep that makes a person completely unaware of his surroundings
- Loss of consciousness

- Touching the sexual organ with the bare hand

The evidence for this belief includes the following Quranic verses and ahadith:

Ablution is nullified by urinating and defecating because Surah Al-Ma'idah of the Quran states: "**...But if ye are ill, or on a journey, or one of you cometh from offices of nature** (urinating and defecating), **or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands ...**" Moreover, the evidence supporting the need to perform wudu after releasing gas from the anus is the hadith of Bukhari that was narrated by Abu Hurairah wherein he reported: "**The Messenger of Allah (P.B.U.H.) said, 'Allah does not accept the prayer of a person who has released gas until he makes a new ablution.' A person from Hazhramaut asked Abu Hurairah, 'What does releasing gas mean?' He answered, Wind with or without sound.**"

The fact that ablution is nullified by Sexual discharge from the penis or vagina is also evident from verse 5:6 of Surah Al-Ma'idah of the Quran which states: "**...or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands ...**" Also, regarding semen or mani, Sunan Al-Baihaqi cites

Ibn 'Abbas as having said: "**Semen or mani requires ghusl (because it ceremonially impurifies the body) and madhi and wadi (a thick white secretion discharged by some people after urination) requires one to wash their sex organs and perform wudu**."

The fact that ablution is nullified by deep sleep (lying down for the purpose of sleeping) that renders one completely unaware of his surroundings is the hadith of Imam Muslim wherein Anas narrated, "**The Companions of the Prophet (P.B.U.H.) were waiting for the late night Prayer until their heads began nodding up and down (from drowsiness and sleep). They would then pray without performing ablution** (they did not lose consciousness from intentionally lying in a manner that accommodates sleeping)."

The fact that ablution is nullified by Loss of consciousness due to being in a state of insanity, fainting, drunkenness, medicated, etc., is due to the consensus of the scholars; which Fiqh-us Sunnah 1:36 Loss of Consciousness states, "This nullifies the ablution regardless of whether it was owing to insanity, fainting, drunkenness, or some medicine. It also does not matter if one was unconscious for a short or long period of time, or if one was sitting, or fell to the

earth, and so on. The aspect of unawareness here is greater than that of sleeping. The scholars are agreed on this point."

Lastly, the fact that ablution is nullified by touching the sexual organ with one's bare hand is the hadith of Bukhari wherein Busrah bint Safwan narrated that the Prophet (P.B.U.H.) reportedly said, "**Whoever touches his sexual organ cannot pray until he performs ablution.**" However, it is important to note that according to the Hanifi scholars, touching one's sexual organ does not nullify their ablution. Their opinion is based on the hadith of Bukhari wherein: "**A man asked the Prophet (P.B.U.H.) if touching the penis necessitates performing ablution. The Prophet (P.B.U.H.) said: 'No, it is just a part of you.**'" According to Fiqh-us Sunnah, this hadith is reported by "the five scholars of Hadith." Moreover, Ibn Hibban classified it as sahih, and Ibn al-Madini reportedly said, "It is better than the Hadith of Busrah."

It is advantageous to make two rakats after performing wudu.

The evidence for this recommendation is the hadith of Abu Hurairah in the collection of Bukhari, wherein it was reported: "**The Messenger of Allah (P.B.U.H.) reportedly said: 'O Bilal, tell me what good deed you have done in Islam that I hear the**

sound of your footsteps in Paradise?' Bilal said, 'That after I purify myself during the day or night, I pray with that purification as much as Allah has destined for me.'" Also, in a hadith collected by Imam Muslim, Uqbah ibn Aamr related: **"The Messenger of Allah (P.B.U.H.) said, 'If one performs and perfects his ablution and prays two rakats with his heart and face (completely on his prayer), Paradise becomes his.'"**

Practices such as protecting the eyes and wrinkles, removing any rings, wiping the neck, and so-on have not been addressed; because, the validly regarding these matters is questionable!